# RELIGIOUS INTELLIGENCE.

Programme of Church Services To-Day.

CHAT BY THE WAY.

The Sunday Question Among Israelites.

At Association Hall this evening the Rev. S. J. Knapp will preach before Stanton Street Baptist Church on "How Will the Children of God Know Fach Other in Heaven?" Sermon in the morning

"The Insanity of Sin" will be demonstrated by the Rev. J. F. Richmond this evening in Asbury Methodist Episcopal Church. Sermon also in the

Dr. Armitage preaches this morning and even lng, as usual, in Fifth Avenue Baptist Church.

At Spring Street Presbyterian Church this morning the Rev. A. H. Moment will commemorate the third year of his pastorate. In the evening he will lecture on "The Jews Under the Romans."

"Joyfulness in Suffering" will be encouraged this morning by the Rev. W. N. Scarles, and in the evening "Our Influence" will be indicated to the Free Tabernacle Methodist Episcopal Church.

"The Science of True Manhood" will be presented to the Thirty-seventh Street Methodist Episcopal Church this evening by the Rev. D. G. Downey. The American Temperance Lyceum in Clarendon Hall this afternoon will assert that "Total Abstinence is not a Failure."

"A Worlding's Objection to the Christian Religion" will be presented this morning by the Rev. E. C. Sweetser in the Bleecker Street Universalist Church. To-night Mr. C. W. Sawyer will conduct a tem perance meeting in Cooper Institute Hall.

Dr. Spencer, of Wesleyan University, Tennessee, will preach in the Central Methodist Episcopal Church this morning, and in the evening Dr. New man will speak on the "Supremacy of Law." "The Permanent Satisfactions of Lite" will be set

forth this morning by the Rev. J. M. Pullman, in the Church of Our Saviour.
"The Way of Transgressors" will be described this

morning by the Rev. R. S. MacArthur to Calvary Baptist Church. Sermon in the evening also. Rev. J. D. Wilson, D. D., will preach in the Cen-

tral Presbyterian Church. Dr. Shipman ministers as usual to-day to Christ

Episcopal Church 'The Fool's Saying About God' will be analyzed by the Rev. J. W. Ackerly this evening in Duane Methodist Episcopal Church. Sermon in the morn-

ing also. Sympathy" and "Refuge and Rest" will be con sidered to-day by the Rev. J. B. Cleaver before the Church of the Disciples of Christ.

At the First Reformed Episcopal Church to-day the Rev. W. T. Sabine will officiate and preach.

"Human Agency in the Conversion of Souls" will be pointed out this morning and "Saul's Conversion" be examined in the evening by the Rev. A. C. Morehouse in the Forsyth Street Methodist Episcopal Church.

At the Gospel Tent, this afternoon, Mr. C. A. Bunting will conduct a temperance meeting. Preaching services will be held there also this morning by the Rev. Samuel Colcord.

"Common Sense in Religion" will be exhibited in Science Hall this evening by S. P. Putnam. Rev. Dr. Bridgman will preach in Madison Avenue

Baptist Church this morning only.

Rev. E. A. Reed will preach this morning and even-

ing in Madison Avenue Reformed Church. Dr. Deems will continue his subject of the "True National Basis" this morning in the Church of the

Strangers. Preaching in the evening also.
At the Pilgrim Baptist Church the Rev. Henry

Cross will preach morning and evening. Dr. H. W. Knapp ministers to-day as usual for Laight Street Baptist Church.

The Rev. Robert Sloss, of Indianapolis, will preach in Thirteenth Street Presbyterian Church this morn-

ing and evening.

The Rev. W. B. Merritt will administer commun

ion this morning and preach this evening in Sixth Avenue Reformed Church. St. James' English Lutheran Church will be ad-

dressed this morning by Dr. Ort on "The Gospel for the Age," and this evening on "One of the Parables." "Unexpected Revelations of God" will be made own by the Rev. R. B. Hull this morning and

"John's Commands to His Disciples" this evening to the Tabernacle Baptist Church.

Preaching morning and evening to-day by Rev. B. H Burch in Twenty-fourth Street Methodist Episco. pal Church.

The Rev. F. A. Douglass, a returned Teloogoo mis sionary, will preach in Trinity Baptist Church this morning. Dr. Simmons preaches in the evening. At Washington Square Methodist Episcopal Church

"What Was Cain's Punishment, and Who Was His Wife?" Communion service in the morning. In Eighteenth Street Methodist Episcopal Church this morning the Rev. George E. Strobridge will

this evening the Rev. W. F. Hatfield will discuss

hold communion services, and in the evening he will preach on "The Mystery and Ministry of Afflic-The Rev. W. H. Acres, of St. Mark's Protestant

Episcopal Church, will preach in South Second Mathadist Proscopal Church Brooklen this morning on "What is a True Call to Preach the Gospel?" and this evening on "Is Jesus, the Christ, a Sufficient

At the Church of the Holy Spirit the Rev. Edmund Guilbert will preach to-day as usual.

Services at the usual hours to-day in the Church of the Heavenly Rest, Dr. R. S. Howland, rector.

CHAT BY THE WAY.

Who was it that said very beautifully of a man who had just died that he had "gone over to the ma-

It was Hood, of ever pleasant memory, who exposed the peculiar weakness of every sportsman by saying, "What he hit is history (his story) and what he missed is mystery (my story)."

Douglas Jerrold was not only witty, but exceed-ingly impertment. He hated that overwhelming conceit which prompts a man to walk the street with the air of one who has just foreclosed a heavy mortgage on the universe and bought the property in at iction. Whenever he happened across such a one he actually did what we would all like to do if we dared-i. e., he went up to him, took his hat off respectfully, and asked, "Pray sir, are you anybody in

It requires a certain capacity for good in yourself to appreciate the good in others; and the converse is unhappily true also, for if you constantly see the bad in others you may safely conclude that you are not exactly what you ought to be yourself.

Charles Lamb once said that the greatest pleasur he knew was to do a good action by stealth and to have it found out by accident.

There is nothing on the planet more solemnly colemn than a conventional party in England. It is like an assemblage of automatons. The utmost gravity prevails, and the decorum is imported expressly from the frigid zone. A distinguished diplonatist of America, who resided in England, was once taken to see Mme. Tussaud's gallery of worthies in wax, and on being asked what he thought of ed, with quaint but sharp sarcasm, "Well, it struck me as being very like any ordinary English

Sympathy is that divine something which draws us all together. We cheerfully give it to those who are in distress, and we demand it when we are in distress ourselves. It is a great satisfaction to feel that we are pitied, with one remarkable exception-

One small line of poetry tells the whole story of human history. As the world consists of those who sleep in cemeteries and of those who are by no means getting ready to sleep there, of graveyards and cities, we just cut the line in two and let the first half float over the one, while the last half floats over the other:-"Here lie the dead-and here the

The habits of a man's life are shown by his face and his bearing. It is, for instance, impossible for one to be addicted to strong drink for any length of time without looking dizzy-pated.

There are certain people in the world who are always having the most astonishing experiences, and who have a faculty of making an astonishing experience out of very slender material. It was only a few days ago that two ladies of rank and fashion, but addicted to philanthropy, while walking across a muddy street, stumbled upon a poor shivering girl, who held a broom in one hand while she held out her other hand for a penny. "Poor child," murmured one of the philanthropists, "what a dreadful occupa-tion for one of her tender years. Who knows but she may have seen better days?" With that she asked a question:-"My child, have you always done this sort of thing?" The girl might have truthfully replied that she never swept the crossing during a long drought, but instead of that she said, "No, ma'am, only since father failed." What pathos. Ah, there was a story in that little life after all. She knew it. Per. haps that child had once been in the midst of luxury and wealth, her every want supplied, her slightest wish anticipated. What changes a great city produces, and what shocking contrasts are daily seen. Then, putting her gloved and delicate hand on the young girl's head, she said, in tender if not tearful ones:-"Ah, my dear, I am sorry to hear that your father has met with a reverse. Will you tell me how it happened?" Then the little street waif flourished her broom and replied:- "You see, ma'am, it happened in this way. My old father kept an apple stand at the corner of the street, and one day a bad man came and bought a peck of apples and gave him a counterfeit two dollar bill, and that's what busted

ever become intoxicated, but something within com-pels us to suggest that many of them are too much given to indulgence in the "spirits of whine."

You would hardly say that a suicide is a succes ful man, and yet it is a curious fact that every individual in this class, without an exception, has ac complished his own end, a statement which cannot be made concerning the rest of the world.

Dr. Samuel Johnson had a gruff way of telling the truth. His praise was apt to be very light, but his blame was heavy enough to make up for it. There were women preachers in his day also, and his analysis of their apparent success is well worth considering, though a century and a half have gone by since he spoke. "Sir," he said, "a woman preaching is like a dog walking on his hind legs—it is not done well, but you are surprised to find it done at

Many a man who talks loudly about reform se cretly determines to see how his theory works with other people before he tries it on himself.

The man who pursues a course of evil conduwith the expectation that he will be able to avoid the consequences may just as well tread on the 'business end of a copper tack" and expect it not to inform him of the fact.

It is said that the ancient Romans were very fond

of music because they never wearied of a stab a

One who is gifted in that direction can express his innermost feelings and open the long vista of his domestic infelicities by so simple a thing as deciding on a name of a newborn child. What tender memories of the past are called up as we read the story of one who said that he had con-cluded to call his little daughter "Glycerine," and then added, with an eloquent pathos, that if she developed the temper of her mother he proposed to add the prefix "nitro." If every man were to be named according to his most prominent characteristic our nomenclature would undergo a great change. The smoother initials of Mr. Brown, who receives you with a gracious bow, might be "S. O.," standing for that sweet oil which lubricates the joints of the world. The hot-tempered Mr. Jones might be christened with a big, big "G.." which would stand for gunpowder; while some others could be named Oil of Vitriol or Honey or Ipecacuanha. On the whole, however, it is best not to make the truth too patent, and we will rest content to let the world wag on under the euphonious titles of Tom, Dick and Harry.

A gentleman who had married a lady of such huge proportions that he took his constitutional when in robust health by walking round her once, used to say that when she was angry she was altogether too many for him, and that his only resource was to read the Riot act and disperse her. "Marry her?" said Sydney Smith; "impossible. You mean you are going to marry a part of her. You positively ouldn't marry her all yourself. It would not be case of bigamy, but rather a case of trigamy."

Everybody who has crossed the ocean will remem ber the sturdy but somewhat surly Captain Judkins. Every Englishman respected his taciturnity, for if there is snything in this wicked world which as Englishman admires it is to have a man mind his own business. But not so the Americans who crossed with him, and who always insisted upon their right to cross-examine the every day. One of these interrogation points, whose name we have forgotten, laid a wager that he would draw Judkins into a conver sation. He accordingly approached the august official, and began to talk about the fog and the splendid run that had been made notwithstanding. to answer, except a forcible puff of smoke from the old pipe. Then he talked of this, that and the other ng with precisely the same result. If Judkins had been carved out of Quincy granite he could not have been more completely dumb. At last the ques-tioner became furious, and retired in disgust after having said:-"Captain, it is necessary to hold yourelf so high that you can't speak a civil word to your passengers. You are nothing but the driver of an aquatic omnibus after all." From that time to this the noble captains of our steamships have been known as "drivers of aquatic omnibuses."

the preface of a possible book; the lives of others reach as far as the second or third chapter. How few men who have ever lived resemble a well printed and well bound volume, in which is displayed an important subject, thoughtfully and carefully considered to its conclusion.

#### DENOMINATIONAL NOTES. ROMAN CATHOLIC.

A paper has recently appeared in Norway, Me., devoted to "the new religion." Its principal page is devoted to Bishop Ryan's sermon at the new Cathe drai dedication here. It might not be safe, how-ever, to argue from this that the new religion of Maine is the old religion of New York.

The Rev. Professor O'Brien, of Emmettsburg, is spending part of his vacation in Brooklyn as the guest of Father Kiely, of the Church of the Visita-

The Rev. Father McClure, lately of the Church of the Nativity, of this city, is now an assistant at St. Stephen's Church.

The new church at Keyport, N. J., is to be con structed with brick and terra cotta trimmings. It will be Gothic in style, 105 feet long and 53 feet wide,

with a spire 130 feet high. The Catholic Review and other Catholic papers rejoice at the recent resignation of Dr. Falk from the portfolio of Instruction in the German government. He is the author of the "May Laws," which have

given nortal offence to the Catholic Church. In the same breath, however, those journals condemn Jules Ferry, the French Minister, "who is just be-ginning where Faik left off."

The Church of the Sacred Heart at Riverton, N. J., was dedicated last Sunday by Eishop Corrigan, who administered the right of confirmation in the afteron. Bishop M. A. Corrigan, of Newark, has made the

Bishop M. A. Corrigun, of Newark, has made the following appointments and promotions:—Pastors—Rev. Waiter M. Flemming, of Orange Valley, to St. Thomas', Newark; Rev. William M. Callan, of St. John's, Orange, to Orange Valley; Rev. M. J. Holland, of St. Joseph's, Newark, to the Highlands; Rev. M. L. Glennon, of St. Bridget's, Jersey City, to take charge of Bricksburg and Manchester; Rev. S. Danielson, of Red Bank, to Allentown; Rev. I. P. Whelan, of St. John's, Newark, to St. Peter's, New Brunswick. Assistants—Rev. L. C. Carroll to St. Joseph's, Newark; Rev. George W. Corrigan, to St. John's, Newark; Rev. Joseph Hill, to St. Michael's, Newark; Rev. Joseph Hill, to St. Michael's, Newark; Rev. John Baxter, to St. Mary's, Hoboken, to St. Mary's, Camden; Rev. J. D. Murphy, to Bergen Point; Rev. John Baxter, to St. Mary's, Hoboken, Rev. W. O'Brien, of St. Mary's, Hoboken, Rev. W. O'Brien, of St. Mary's, Hoboken, to St. John's, Orange; Rev. Father O'Reilley, of Bergen Point, to St. Bridget's, Jersey City.

The Rev. Goyn Talmage, D. D., has been formally

installed into the pastorate of the Reformed Church at Port Jervis, N. Y., and is now actively at work.

The Rev. W. H. De Hart, of Jamaica (L. I.) Reformed Church, will be away four weeks altogether on vacation. He is expected back about the middle

on vacation. He is expected back about the middle of this month.
During the absence on vacation of the Rev. C. B. Durand, of Hackensack, N. J., Dr. J. A. Lansing will supply his pulpit in the Second Church.
The Re ormed Dutch Church at Biooming Grove, N. V., has paid off an old debt of \$2,000 and is now tree and happy.

The Re-simed Date Chairs at Shootang Grown.

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Rev. E. K. Chandler, about six years a successful paster in Bockford, Ill., prefers an Eastern church, and has come to New York.

The nations that are Protestant—and solely because they are Protestant—says the Christian Intelligencer, move on ward with a wealth of influence and with an accelerated pace toward certain commanding heights whence may flow the light of the most advanced civilization over kingdoms and kindreds of the earth. The vital force which impels Christian nations forward is divine. It is not of man. It can no more be arrested in its operations than the force which, working in earth and air and sky, brings on the spring time. There can be no nobler life for man here, it adds, than a life which is sympathetic in spirit, sim and purpose with Christ. It cannot be a failure. It cannot end in vanity. It becomes a part and portion of a grand energy which is almignty to the pulling down of strongholds of sin and the putting up of a kingdom that can never be moved from its foundations.

The Rev. D. N. Vanderveer, of Brooklyn, will spend

tions.

The Rev. D. N. Vanderveer, of Brooklyn, will spend his vacation among the mountains of Ulster and Greene counties. The First Reformed Dutch Church, of which he is pastor, will be closed during the month of August. A morning service only will be held during the present month. Fitty members have been added during the year, under Mr. Vanderveer's ministry.

istry.

The Rev. S. O. Lansing was ordained and installed pastor of the church at Rocky Hill, N. J., a couple of weeks ago. The Rev. D. S. Sutphen, of New Utreeht, L. I., is almost recovered from his recent attack of insanity and expects soon to return to his church and

people.

BAPTIST.

Dr. Isaac Wescott, formerly of this city, has closed his pastoral work at Stillwater, N. Y., on account of impaired health. He will reside hereafter near New Brunswick, N. J. The Rev. Dr. R. C. Mills, of Salem, Mass., has been called to succeed Dr. Bosworth at Haverhill, Mass.

In a Baptist chuch in Mobile an old colored lady was recently baptized who claimed to be in her 113th year.

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The Rev. Dr. Lorimer, of Chicago, lately of Boston, goes to Colorado Springs after July 13. His intention is to leave his family at the Springs and "rough it" in Colorado and Utah.

President H. G. Weston, D. D., of Crozer Seminary, and Mrs. Weston, sailed last week for England, to be absent till the opening of the fall term.

The Rev. Dr. Bridgman, of this city, is holding large summer congregations, and is expected to occupy his pulpit through this month.

One of the most widely known Baptist ministers of New Jersey, Rev. J. M. Carpenter, has fallen heir to \$20,000.

to \$20,000.

The Baptist Women's Missionary Society of this State raised last year for foreign missions \$10,972. Professor N. L. Andrews, the Greek professor in Madison University, will soon sail for Europe to be gone about a year. Mrs. Andrews goes with him and he will spend most of the time in study in some of the eminent German universities.

Rev. J. R. Kondrick, D. D., of Poughkeepsie, sailed for Europe last week to be gone a few months. He goes for rest and recreation, his church having given him the needed "leave of absence." Rev. W. T. Brantly, D. D., of Baltimore, sailed in the same ship for a like object.

Dr. A. H. Burlingham resigned his pastorate of Willoughby Avenue Church, Brooklyn, last Sunday. The Rev. W. H. Felix has also resigned his pastorate at Covington, Ky., to take effect from September I. Calls have been accepted by Rev. J. E. Rockwood to Hastings, Neb.; by Rev. G. A. Cressy to Kenosha, Wis.; by Rev. J. E. Robinson, of Milford, Mass., to Fisherville, N. H.; by Rev. C. H. Mabie to Indianapolis, The Rev. William Ashmore. Jr. was ordained at to \$20,000.

The Baptist Women's Missionary Society of this

The Rev. William Ashmore, Jr., was ordained at Rochester, N. Y., a few days ago as a missionary to China, for which field he will shortly sail. The Rev. T. T. Crawford, a missionary in that country, has just received the honorary degree of D. D. from Richmond College.

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EPISCOPALIAN.

The Rev. Francis Lobdell, after ten years rectorship with St. Paul's Church, New Haven, has resigned to take charge of St. Andrew's Church, New York. During his ministry in New Haven 706 communicants were added to the church and \$176,799 13 raised for parish and benevolent expenses.

The Rev. Dr. Fair has succeeded in raising \$16,200 to free the Church of the Ascension in Baltimore from debt.

The standing committee of the diocese of Virginia are not satisfied of the existence of a vacancy in the episcopate of Michigan, and therefore refuse to approve the election of Dr. Harris thereto. Dr. Harris has accepted his election, and will doubtless be approved by a sufficient number of dioceses to insure his consecration. The position of Virginia implies either that Bishop McCoskry was fliegally deposed or that a bishop cannot be deposed. The annuity of \$1,500 sllowed to Bishop McCoskry will cease with the current month. But it is said that legacies left him during the year places the late Bishop above fear of want.

The diocese of Tennessee was organized in 1829, and the journals of its conventions show the clergy to be as follows:—In 1829, 3; in 1839, 17; in 1849, 20; in 1859, 25; in 1860, 37, and in 1879, 50.

American churchmen being about to buy or to build a cutter for Bishop Pennick to use in his missionary tours along the coast and rivers of Africa he writes to ask that they refrain. It would cost him \$500 a year to keep and run her, whereas he can hire one in Monrovia for \$100 a year, which is quite a saving.

saving.

METHODIST.

One-tenth of the members of the Methodist Free Churches of Great Britain are on foreign mission stations. The increase for the past year was 237, making the total 7,100. The receipts of the Mission

Churches of Great Britain are on foreign mission stations. The increase for the past year was 237, making the total 7,100. The receipts of the Mission Society were \$89,300.

Dr. D. D. Whedon, editor of the Methodist Quarterly Review, of this city, and Mrs. Whedon are very pleasantly located at Ocean Grove for the season.

The English Wesleyan papers report that there will be this year a decrease in the aggregate membership of their denomination. It will be remembered that there was also a falling off last year. The statistics of the Wesleyans are singularly exact, and their tables respond very readily to any general causes that reduce their membership. For two years great depression of business has led to a large emigration of the classes who mainly compose the Wesleyan body, and the result is a loss of 3,308 members. The total number of new members added during the year exceed 30,000, and still the losses exceed this increase by the number given above. The manutacturing districts, such as Leeds, Manchester, Birmingham and Cornwall, are the heaviest losers.

Forty years ago Methodism was weak in the British metropolis. There were then only seven circuits in all London; now there are thirty-six. Previous to 1861 there did not exist in that city accommodation for 40,000 persons in Methodist churches. Between the years 1861 and 1871 twenty-one large chapels were built, to seat 27,000 people, but this only raised the number of sittings to less than 70,000. Since 1871, including several that are now being built, thirty new chapels have been added, in which sittings are provided for 32,000 people, so that now they can accommodate over 100,000 people every Sabash. The congregations in the greater part of those churches number 1,000.

July 18 is "Fast Day" in the Methodist Episcopal Church of Canada.

After an existence of eighty-three years the Methodist New Connection of England numbers only 26,688 members. Its increase last year (May to May) was only 500. It has missions in Ireland, Australia and China. A union betw

members.

Dr. E. H. Chapin, of this city, will spend next Sunday with the church at Charlestown, Mass. Dr. Fletcher, of Fort Plain, N. Y., will take his vacation among the mountains after to-day, during which the Universalist Church will be enlarged to give accommodation to the increased congregations that have attended his ministry during the past few words.

onths: The Rev. J. J. Austin, writing from Iowa to the The Rev. J. J. Austin, writing from now to the Christian Leader, laments that while there is so little difference between much that is called orthodox and all that is Universalist, the difficulty of maintaining distinctive churches of the latter faith is great, while some "other churches thrive in borrowed plumage on stolen aliment before breezes that should fill our

on stolen aliment before breezes that should fill our (their) flapping sails."

When Universalist societies become weak, as they frequently do, and sometimes become aliogether extinct, their property passes into other hands. This is, unhappily, too often the case in this State. The State Convention, therefore, at its last session, appointed a missionary superintendent to look after all such feeble churches, to see that they are supplied with regular or occasional preaching, and that endangered property is deeded in trust to the State Convention. The plan has worked well for the time it has been tried and no doubt will be continued.

PRESETTERIAN.

On Wednesday next the Rev. John Pringle, of Eigin, Scotland, will complete fifty years of continuous pastoral inbor with the First United Presbyterian Church of that place. His congregation propose, on the 30th inst., to make the event memoratile, and on his retirement from the more active

through pastoral labor with the First Ontice Presoyterian Church of that place. His congregation propose, on the 30th inst., to make the event memorable, and on his retirement from the more active duties of the ministry to give him such a testimonial as will make his declining years pass peacefully and pieasantly. Mr. Pringle preached for a short time in his early ministry at Keith.

The Rev. Dr. Wolcout Calkins, of Buffalo, N. Y., is spending his vacation at Westhampton, L. I., and preaching in the West Presbyterian Church of this city on Sunday mornings.

The Brooklyn Tabernacle officials are offering their first mortgage bonds on that building at \$75, with the assurance that Dr. Talmage will return in September with money enough to redeem all the bonds at par. For a year or more his friends in England have been quietly collecting money to liquidate the Tabernacle debt.

After to-day Dr. C. D. Foss, president of Wesleyan University, will occupy Dr. Cuyler's pulpit in Lafay-

ette Avenue Church, Brooklyn, for four Sabbaths, Dr. Cuvier is resting at Saratoga.

ette Avenue Church, Brooklyn, for four Sabbaths. Dr. Cuyler is resting at Saratoga.

A debt of \$9,000 on the church at Clyde, N. Y., has been provided for by subscription.

The Rev. L. Kellogg, who has been in the ministry twenty three years, returns this month to his old charge in Whitehall, N. Y., where he spent twenty three years. The Rev. J. L. Waugh, of Brasher Falls, N. Y., has gone to St. Albans, Vt.

The Rev. J. W. Hathaway has received a unanimous call to become pastor of the Westminster Presbyterian Church of Jersey City, whose pulpit he has temporarily supplied since January.

MISCELLAREOUS.

The Rev. Professor Patton, of Chicago, who received such a flattering call to Scotland lately, has decided to stay at home, especially since Mr. McCormick and other wealthy laymen of that city have amply endowed his professional chair.

The Rev. Dr. Austin Phelps has resigned his professorship of sacred rhetoric at Andover Seminary on account of impaired health, and the trustees are looking around for his successor.

In 1877 the Windham county (Vt.) Congregational Association, for cause, withdrew the hand of fellowship from the Rev. David Shurtliff. The Rev. Alfred Stevons, D. D., of Westminster, Yt., published the action of the association in the local and denominational papers. Mr. Shurtliff sued the Doctor for libel and the lower court decided against the Doctor. An appeal was taken to the Supreme Court of Vermont, which now, after nearly two years, has reversed that decision and given a verdiet in favor of the Doctor.

Dr. Edward Bright has begun his twenty-fith.

versed that decision and given a verdict in favor of the Doctor.

Dr. Edward Bright has begun his twenty-fifth year as editor of the Examiner and Caronicle. of this city, and his employes have given him a gold watch, so that he shall know when to let them off work. Professor Swing, of Chicago, having left the Pres-byterian Church on account of Professor Patton's prosecutions for heresy, now declares that the the-ology of the latter is untrue both as to God and man.

CHANGES IN TRINITY PARISH. To-day is the last on which worshippers at old St. Paul's will hear their sermon preached from the old pulpit in its present position. After occupying its place in front of the chancel for more than a century it is to be removed, next week, to a position on the northern side of the east wall where the chancel joins the nave. The seats at the head of the centre aisle, in-

stead of running east and west as they now do, will

be placed across the building. The view of the noble

be placed across the building. The view of the noble old chancel will henceforth be uninterrupted, imparting an impression of additional extent to the edifice, while the pulpit in its new position will offer a picturesque reliet to the regularity of the side walls.

Since last May another innovation has been noticeable in the churches belonging to Trinity parish. The sextons of Trinity, St. Paul's, St. John's, Trinity Chapel, St. Augustine's and St. Chrysostom's are now all robed in black gowns. These uniforms are cut after a model of a sexton's robe imported from England. They are made of black poplin, reaching below the knee, with wide black velvet collars, and in the case of the sextons, to distinguish them from the under sextons, have a broad band of black velvet down the front. "Visitors at our churches were constantly complaining that they never could tell who to apply to for information," said a vestry official to a Herallo reporter. "The robing of the sextons offered the simplest means of overcoming this difficulty. At Trinity Church, where we always have a sexton or an assistant on duty for the accommodation of visitors, they are always robed. The sextons of the other churches are only required to wear their gowns for the services."

FOREIGN RELIGIOUS NOTES

The Bishop of Natal writes to the Aborigines' Protection Society on May 24 that John Dunn had returned from the last peace messengers, and is understood to have reported that the message is bond fide, and that Cetywayo means to have peace at any price if possible. The Bishop expresses his opinion that nothing short of the deposition of Cetywayo will satisfy Sir Bartle Frere. The Bishop believes that if he were allowed to visit the King he could bring him to consent to receive an agent, to have never more than 1,000 men at his kraal except with the agent's consent and to allow his young men to marry.

A correspondent of the Pioneer gives the following

shall see all my actions. My life shall be worthy of their witness, and my innermost thought shall never make them blush."

The death of Prince Napoleon, says the Rome correspondent of the London Globe, caused much grief among the Bonapartists resident in Rome. These consist of the grandchildren of Lucien Bonaparte, brother to Napoleon I. The son of Lucien was Charles Lucien, who married for his first wife Zenaide, his first cousin. By her he had issue the present Cardinal Lucien Louis; Prince Napoleon Charles, who married Maria Christine, daughter of the late Prince Ruspoli; and four daughtersnamely, Julia Charlotte, wife to the Marchese di Roceagiovane; Charlotte Onorina, wife to Count Trimoli; Maria Desiderata, wife to Count Trimoli; Maria Desiderata, wife to Count Campello; and Augusta Amelia, wife to Prince Placido Gabrielli. A half sister to the Cardinal, named Constance, is a nun in the convent of the Sacred Heart in Rome; and a half brother, Antonio, married a daughter of the Advocate Cardinati of Lucca. These last, together with Louis Lucien, once a Senator of France, and Pietro, who killed Victor Noir, were children of Charles Lucien by his second wife, Alexandrins Lorenza di Bleschamps. All these Roman Benapartes are excluded from the succession to the French Empire by the law disiheriting the children of Lucien, who incurred the severe displeasure of his brother, the first Emperor. Cardinal Benaparte lives a very quiet life in Rome, and is universally respected for his piety and charity. His brother and his married sisters belong mostly to the Catholic religion and the vatican. Some eighty or ninety Senators signed an address of condolence to the Empress Eugénic. Frince Napoleon Charles Bonaparte left Rome for Chiselhurst a day or two ago, and on Thursday, June 26, there was a requiem mass for the deceased prince in the Church of S. Maria in Vis Lata.

The Russian Golos publishes and comments upon some surprising statistics taken from an official re-

26, there was a requiem mass for the deceased prince in the Church of S. Maria in Vis Lata.

The Russian Golos publishes and comments upon some surprising statistics taken from an official report on elementary schools in the district of Tamboff, one of the richest provinces in Russia. The district has more than 74,000 inhabitants, but there are only 81 schools, with an average attendance of about 3,310. boys and girls. Formerly a sum of 29,000 rubles was annually devoted to elementary schools; but in the year 1877-78 only 19,000 could be afforded. In more than a hundred villages there is no school at all, and of the 81 existing schools only 10 can claim to have the necessary equipment for the instruction of youth. Upward of 40 of the school houses, according to the official report, are "good for nothing," while the rest are narrow, damp and cold, the buildings falling to decay, and the peasants are averse from contrib-

uting to the restoration of these establishments unless compelled to do so by the police. In most of the schools there is great insufficiency of books and other means and material of instruction, while the salaries of the masters are exceedingly low—from about 100 to 150 rubles a year. It is not astonishing therefore, says the report, that no good teachers are to be had, the instruction of youth being mostly confined to retired soldiers, sacristans dismissed for drunkenness and theft, broken down quack doctors and the like, sometimes ignorant even of the veriest rudiments of learning. The popes or priests scarcely ever enter the school rooms of their districts, and the religious instruction of the young, therefore, is entirely neglected. Finally, the official report says that though the number of the school-going youth is exceedingly small in proportion to the population, yet a part of them are pretty regular in their attendance. The rest do not go to school at all in the long winter, partly for want of warm clothes, partly because the pedagogia are too far from their homes. The above particulars are not the hasty generalizations of a passing traveller; they are the well-authenticated statistics of an official report. Those who ponder them carefully may probably come to the conclusion that in Russia there would be less nithlism if there were more knowledge; they will likewise cease to wonder at the possibility of a dictatorship by General Gourko or by General Todleben.

### A RABBI'S FAREWELL

REV. DR. EINHORN'S LAST SERMON TO HIS FLOCK-A NOTABLE CHURCH SCENE IN LEXINGTON AVENUE-REVIEWING THE LA-BORS OF FORTY YEARS-THE JEWS AND THE CIVIL WAR

The Temple Beth-El, at the corner of Sixty-third street and Lexington avenue, was crowded to overflowing yesterday morning when the Rev. Dr. Einhorn, the rabbi of the congregation, a gentleman past the three score and ten allotted to man in general, ascended the pulpit for the last time in his life. Having been retired by his congregation, owing to his advanced age, he delivered his farewell sermon at a time when all the dignitaries of the Jewish Church in America happened to be assembled in New York as delegates to the recent Rev. Dr. Gottheil, of the Temple Emanu-El, New York; Rev. Henry T. Jacobs, of the Thirtyfourth Street Synagogue, Rev. Dr. Lencht, of New Orleans; Rev. Dr. Samfreid, of Memphis, Tenn. Dr. Einhorn said, with considerable emotion, that it it was sad to reflect that the hour of parting had come at last, after thirty-eight years of pastoral life. To consider what had been the result of their labors curing the twenty-three years of his stewardship in New York, to consider the future of the Beth-El congregation, he intended to answer several questions which always excited the minds of the ocean navigators of old, and which he now de-

THE PAST AND THE PRESENT.
"I am not afraid," continued Dr. Einhorn, "to
review my labors at this late day. When still a

young man abroad America was ever to me an ideal, the great land of the future, and the land where reformed Judaism would surely flourish. When, then, while in Pesth (Hungary) I received the call to go to Baltimore, I thanked God The Bishop of Natal writes to the Aberighter Technical Contents of the half press ensempore, and his derivation to have reported that the message is loss of the present of the press of the property of the press of that I would be a helpmate in the great cause of Jewish reform. I came here a Hebrew, the same as was in the old country, with this difference,

#### JEWISH SUNDAY SERVICES. SATURDAY OR SUNDAY SABBATH, WHICH?-THE

DISCUSSION AS IT STANDS-JEWISH UNBEST-THE CONVENTION'S POSITION.

A discussion of some interest to Christians, as well s to Jews, has been passing through the press of as to Jows, has been passing through the press of the latter. It relates to the propriety of substituting the Christian Sabbath for the Jowish in the syna-gogue. The immediate cause of the discussion was a desire that Israelites should keep one Sabbath a week at least. Of the 200 Jewish lawyers in New York it is said that not more than twenty keep their offices closed on the seventh day, and the merchants and other business men are greatly behind the legal profession in piety and consistency, the proportion of Sabbath observers among them being less than one per cent. With rare exceptions the synagogues on the Jewish Sabbath are as slimly at ended as are many churches on the Christians' Sunday. Hebrews can do little if any business on Sunday, and bundreds of them cannot afford to rest two days out of every seven. They, therefore, labor and do business on Saturday and rest on Sunday. But in their rest those of them who are worshipfully inclined have no shrines of their own faith open, and many of them visit Christian houses of worship. Some means to offset this defection from the ancient faith has long been sought but not found. Two methods have been advocated besides the regular Sunday services. One is Sabbath afternoon lectures, like those which have been popular in Paris, Brussels and other European cities; and the other is Sunday morning lectures in various shrines in rotation by different lecturers on historical, literary and scientific topics from a Jewish and general point of view. But there are objections to both of these pians. The Jewish ministry serves under contracts so carefully drawn that the several acts of service to be performed by each is specifically named, and nothing can be added thereto or be taken therefrom without mutual consent of minister and

people. These propositions call for increased isservational without or submitted to the adoption of submitted the sadoption of submitted the study synagogue services.

The radical proposition, on the other hand, does not issued proposition, on the other hand, does not issued in the proposition, on the other hand, does not issued the business reasons that have been urgoid again and again for the change there are social and moral reasons which are sometimes brought openly or slyly on the stated, Jews do business either other than the proposition of the change there are social many and the submitted of the cantor's "Te Douin" and the male choir's response. The wearing of the hat in the house of God is not as orrentously of the hat in the house of God is not as orrentously of the hat in the house of God is not as orrentously and the submitted for the cantor's "Te Douin" and the male choir's response. The wearing of the hat in the house of God is not as orrentously of the hat in the house of God is not as orrentously are able to the submitted for the submitted of the submitted for the submitted

tually to an entire substitution of days in large cities and in commercial centres like New York. Time would necessarily be required to make any such change universal or very general. And yet the concern manifested in orthodox Jewish circles shows that such a change is not regarded as the chimera of a disordered imagination, but as an important possibility, if not probability. There are eighteen synagogues or Jewish places of worship in this city. If the substitution of Sunday for Saturday were made in the Temple Emanu-El, for instance, and should prove successful, it would not be a great while before another and another congregation would try the experiment, and as New York would go so probably would go the Union. "Without a trial there's no denial."

SIGNIFICANCE OF THE CONVENTION'S ACTION.

It must be quite apparent, from the discussion of this question of the Sabbath by the Hebrew Convention in this city last week, that it is not a bugbear set up to frighten timid Israelites, but that there is much more fact than fiction in it. What else should make several voices in that Convention say that the day had already been changed in Chicago and other places when the proposition was made to specify the seventh day as the Sabbath meant by them? And the fact that they left the day an open question, and rather inclined toward the experiment of Sunday services, is significant. They have Sunday schools attached to most if not all their synagogues, and it is more than likely that little difficulty would be experienced in obtaining adult congregations for regular services. No essential decrine of Judaism need be disturbed by such a change. Indeed the probability is that a new impulse would be given to the ancient faith by the change suggested. In a sermon or a scries of sermons preached some time ago on Judaism Dr. Gotthiel maintained that Judaism did not consist in atyles of dress, in the observance of days and in longings to return to Palestine, but in belief in and obedience to one living and true God; that the Judais

## TELEGRAPH WAR IN NEWARK.

A novel war has broken out in Newark. The opposing forces are the city authorities and a corpora tion calling itself the American Union Telegraph Company. Last month the Common Council granted authority to the company to erect a line in the city. Soon after it was ascertained that the company was not chartered, and the Council reschieded its previous action. Then the company obtained a charter under the State law, and again applied to the city for permission to go on. It was granted, with the provise that the consent of the owners of the soil should be obtained first, and that the work be done under the supervision of the Street Commissioners. Without complying with these provisions the company resolved to go shead. Between midnight and seven o'clock yesterday morning they put up more than a mile and a half of the line. When citizens saw this they were very indignant, and the matter was brought to the attention of the Mayor and City Council. They declared the proceeding utterly illegal, and the Street Commissioner was ordered to remove the poles. The company at first seemed disposed to show fight, but yesterday afternoon the Commissioner called upon the police to help him, and the Mayor authorized the swearing in of additional policenon. Seeing that the city was determined to assert its authority the company backed down and the Street Commissioner proceeded to cut down the poles erected. authority to the company to erect a line in the city

## THE FREE BATHS.

The following report of the number of bathers at the tree baths during the past week has been made by the Superintendent, Mr. James McCartuey :

Gouverneur st., E. R. 28, 250
Fifth st., E. R. 29, 300
Thirty-seventh st., E. R. 11, 494
114th st., E. R. 17, 470
Thirty-fifth st., N. R. 8,003
Bethune st., N. R. 19,200 Totals...... 118,717

7,993 12,600 11,490 9,000 6,264 11,200